THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"What we want is the single eye, that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; the perseverance to go on till death."

No. 7 Vol. LXIX. Thursday, February 14, 1907. Price One Penny.

NOT HERE TO DO OUR OWN WILL.

IF aught be true, then this is true: man was placed on the earth "for a wise and glorious purpose." The Lord did not send us to the earth as some parents send their children to kindergartens—to get us out of the way for a while. He placed us here in life's great school of experience that we might learn the good from the evil, and by cleaving to the good and rejecting the evil, by living according to every word that proceedeth out of the mouth of God, develop within us that strength of character which would enable us to rise above every temptation and become, like Him, perfect in every good work.

When the earth rolled forth from the hands of the great Creators it was stamped with the seal, "Good." It was, indeed, a glorious place, a garden-walled paradise of the Gods. There was an abundance for man and beast. Peace reigned from the rivers to the ends of the earth; the wolf and the lamb lay down together, their young ones fed together; the lion ate grass like the ox, and there was nothing to hurt or destroy in all God's holy mountain. A few years rolled by and oh! what a change had come over this fair scene. Instead of the earth bringing forth fruits and flowers spontaneously, there sprang up out of its soil thorns and briars, thistles and noxious weeds. Instead of love there sprang up hate

and jealousy; brother turned against brother; the earth was stained with the blood of a righteous prophet, and, with an elder brother's curse upon him, Cain went forth to sow strife and contention among his fellows.

What was the cause of this great change? Man had transgressed the laws of God. Instead of walking in obedience to His divine precepts he had become a law unto himself; instead of taking delight in doing the will of the Father, he took pleasure in doing his own will, gratifying his own carnal lusts, and bringing upon him and his posterity the displeasure and condemnation of Him in whose image he had been created. When, oh! when, will men learn wisdom? With the record of all the past dispensations before us, how is it that we persist in doing that which seemeth good in own eyes instead of doing that which we know to be right in the eyes of the Lord of heaven and earth? Can it be possible that the terrible visitation which came upon the people in the days of Noah, and the succeeding visitations which have come upon the inhabitants of the earth from that time up to the present, will fail to teach the human family the lesson which God intended them to teach, namely, that man was not placed upon the earth to spend his days in riotous living, but to work out his salvation before the Lord with fear and trembling.

Before sending His righteous judgments upon the antediluvians, the Lord sent a prophet to plead with them to turn from their evil ways, to cease doing their own will and learn to do the will of the Just and Holy One. But they would not listen to the prophet's voice; they made light of his divine message; "they ate, they drank, they bought, they sold, they married and were given in marriage till the day Noah entered the ark," and in that same day they began to realize what a terrible thing it is for man to waste the days of his probation. They began to reap what they had sown; they had sown to the wind and must reap the whirlwind. In the prison-house to which their spirits were consigned by the decree of the righteous Judge they learned what all mankind must sooner or later learn—that God will not be mocked, that men cannot trample His holy commandments under their feet with impunity; but for every evil word and act they will have to give an account in the day of judgment. During their long captivity the antediluvians saw with regret the great mistake they had made by living only for themselves; how foolish they had been to persist in doing their own will in opposition to the will of the righteous Father. In the due time of the Lord, when they had paid "the uttermost farthing," when they had manifested before the heavens that they had truly repented of all their ungodly deeds, then the prison-gates were opened and the King of Glory entered with healing in His wings to set the captives free. With songs of everlasting joy and thanksgiving they came forth, fell down at the feet of Him who had redeemed them and

washed them from their sins in His blood, determined henceforth to follow His example and do not their own will but the will of the Father.

Who dare say that the lesson which the Lord taught to the world by the destruction of these people, and also by the destruction of the inhabitants of Sodom and Gomorrah, has been without effect? Perhaps it was a remembrance of the righteous judgments which the Lord meted out to these rebellious ones, together with the preaching of Jonah, which led the people of Nineveh to repent in sackcloth and ashes, and to be by that repentance restored to the favor of their Creator.

And now in this great dispensation in which we live, the dispensation of the fulness of times, the Lord has revealed anew His mind and will unto the children of men. He has ordained His servants and sent them forth to call upon the inhabitants of the earth to repent and obey the Gospel. But as it was in the days of Noah, so it is at the present time. There are but a few, one of a city and two of a family, as it were, who are willing to listen to the warning message. The whole world lieth in wickedness. "Let us eat, drink, and be merry, for to-morrow we die," shouted the reckless and ungodly in former days, and at the present time these sentiments are being re-echoed by millions of the earth's inhabitants. Deaf ears are turned to the testimonies and entreaties of the humble servants of the Lord; the counsels of Jehovah are set at naught; men prefer the pleasures of the world to the joys found in the kingdom of heaven; they do as they please, not as God pleases, and rush on headlong to destruction.

It is not to be wondered at that the missionaries feel discouraged at times when they contemplate the little fruit that is gathered from the amount of seed that is sown. Were is not for the words of the Master, who said that but few would find the strait and narrow way, we would feel even more discouraged. But this we do know: God has in these last days spoken from the heavens; He has restored to the earth the true and everlasting Gospel; He has conferred upon men the holy Priesthood, empowering them to act in His name and to minister to the salvation of their fellow-men; He has set up His Church on the earth again and has placed in it "apostles and prophets, evangelists, pastors and teachers," to teach the children of men the ways of the Lord that they might walk in His paths; all this we know to be true; and the day will come, it must come, when every knee shall bow and every tongue confess that Jesus is the Christ, and that His Gospel is the power of God unto salvation.

The world may despise and persecute the Latter-day Saints just as Saul of Tarsus despised and persecuted the saints in former days, but, like him, they will have to come and accept at the hands of those whom they despised and persecuted the ordinances of life and salvation. Paul persisted in doing for a long time his

own will; but the time came when he had to subject that will to the will of God and bow in meek submission to His decrees.

Some time ago a young man went to his father and told him that he was going to give up his situation if he did not get a raise in salary. His father reasoned with him, telling him to be patient, that in due time he would receive promotion and consequently a raise in wages. But the young man would not hearken to the counsel of his father; he was determined to carry out his own will. At the end of the month he told his employers that he had decided to leave their service if he did not get a raise in salary. They refused to grant his request, and he left. He was determined to carry out his own will. He suffered the consequences. He was out of work for several months. During that time he learned that he made a serious mistake when he refused to hearken to the counsel of his father. Finally, the same position was offered him at the same salary and he accepted it gratefully.

Now, the Lord has revealed to us His holy will in these latter-days. Every law and commandment which He has given is for our eternal happiness. He is wiser than all the earth, and, by reason of His wide experience, He knows what is best for us. Let us, therefore, hearken unto Him. Let us not set up our will in opposition to the will of our Heavenly Father, but in all things let us say, as did our elder Brother, "Father, not my will, but thine be done." We have the assurance of the Lord that if we seek first the kingdom of God and His righteousness all other things shall be added unto us.

W. A. M.

PROPHECY OF JESUS AND ITS FULFILLMENT.

In answering the question of His disciples: "Tell us * * * what shall be the sign of thy coming, and of the end of the world?" the Savior said: "Many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars. * * * For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. * * * And many false prophets shall arise and shall deceive many."

There is not one jot or tittle of this prophecy that has not been fulfilled. We all know that men have arisen in different parts of the world and have blasphemously declared themselves to be Christ, the Redeemer of mankind, and have deceived many. Millions of human lives have been sacrificed in wars since the day that Christ uttered His terrible prediction. During the past few years nation has risen against nation and kingdom against kingdom. The Chinese-Japanese war, the Spanish-American war, the British-Boer war, the Russian-Japanese war bear testimony to

the truth of the Savior's words, and proclaim the day of His coming to be at hand. The cry of famine has been heard from different parts of the earth; tens of thousands of people have perished for lack of bread. As we write, the cry of famishing thousands in the land of the Czar and in China reaches our ears and pains our hearts. Next comes the voice of eathquakes in divers places, calling upon the inhabitants of the earth to repent, for the great and dreadful day of the Lord is at hand, even at our doors. Who can read the accounts of the terrible earthquakes in San Francisco and Kingston and fail to see in them a fulfillment of the Messiah's prophecy? And now we come to the false prophets, whom the Savior said would rise and by whom many would be deceived. An article published in last Monday's *Daily Mail* shows how that part of Christ's prophecy has also been literally fulfilled. The writer says:

One of the strangest phenomena of our times is the fact that the millions of America, otherwise the shrewdest business people on earth, are easily the most gullible of all when it comes to freak supernatnralism.

The rise and downfall of John Dowie is a case in point. With no wealth of his own, he accumulated from gifts at least £5,000,000. The self-styled "Elijah" was a kind of grotesque High Priest, who dissipated the vast fortune poured ont by his too credulous flock, and is at this moment a lunatic nnder restraint. His last appearance before two hundred of his congregation was the tragedy's closing scene. Surely a remarkable personality, that played a marvelous role in a life entirely unique. Fifteen years ago he founded Zion City, an industrial town of over seven thousand people. Its factories and stores were humming hives of industry, but now his wealth is gone, and the community's debt stands at £1,300,000.

The downfall of Dowie and Dowieism dates from "Elijah III.'s" pilgrimage to New York three years ago to convert what he was pleased to call the world's wickedest city. Alas! the pilgrimage only resulted in ridicule, and a loss of nearly £100,000! But it was only a few weeks before last Christmas that the end came. On that day it was announced that Zion City would be abandoned. On that day, too, Dowie made his last appeal to the faithful few remaining. But even to them he was a poor imbecile, raving incoherently in warlike figures of speech that marked the ringing down of the curtain on a tragic-comedy that was over.

And then there is that other "Elijah," Sandford, who built his huge temple at a cost of £20,000 on the sandhills near Durham, in the State of Maine. Sandford came near rivalling Dowie as a prophet, and began to build the foundations of the temple with his own hands in 1893. As showing the credulity of the Americans, it may be mentioned that at this time the man's sole possessions were a wheelbarrow and a shovel. As he labored, he was jeered

at by the farmers; yet one after another of them fell under his influence and adopted his strange tenets.

Indeed, many of them sold their rich farms and gave all they had in the world to the new Elijah. He sent missionaries into foreign lands, and immigrants for the new faith-colony began to arrive at Ellis Island, the famous immigration station in New York Harbor. The new prophet imposed fasts of incredible duration; he himself claimed to raise the dead to life; and his "faith-cures" were heralded far and wide.

Physicians and orthodox churches of the State tried to combat the new craze, but in vain. Like many another, Sandford throve on persecution; said he was the representative of God, and ruled even his richest and most powerful adherents with an iron rod. But the end soon came. The vast pile of wood, brick, and stone on Beulah Hill began to look deserted; rats infested the prayer rooms in the minarets. None remained but a few half-starved dupes in the stronghold where the impudent charlatan claimed to have talked with the Almighty.

The Governor of Maine ordered an investigation of life behind the bars of the New Zion, and Sandford's assistant, "Moses" Holland, was haled forth, with a number of half-insane creatures, who were handed back to their own people more dead than alive. Sandford's wealth is still believed to be great, for he deposited large sums, given by believers, in various banks throughout the United States. His assistant "Moses," and other lieutenants would pray with unlifted arms day and night for weeks at a time. Without a moment's break the petitions ascended; food was brought to the praying men and women when they were about to faint from exhausion—and money flowed in a steady stream to "the temple builded on the sand."

Fantastic as these things are, they are excelled by what is to come. Sandford bought a "fleet"—an old barquantine and two yachts. With "Elijah" Sandford and "Moses" Holland as admirals they put to sea with seventy of the flock. The "Holy Fleet's" destination was kept secret, but it leaked out later that the pilgrims were at Beirut, Syria. Their leader had acquired land near Joppa, and there some at least of them may remain. At present, however, the State authorities in Maine are trying to wind up the affairs of this disastrous sect.

Away out in Seattle, in the far North-Western State of Washington, the "Holy Rollers" are in full swing, and already they have caused blood to flow. George Mitchell, a despairing young man, who claimed that the lives of his two sisters had been ruined by Frank E. Canfield, the so-called "Joshua" of the sect, shot the leader dead.

And the affair had a terrible sequel. One of the Misses Mitchell followed her brother to the court in Seattle, and in the midst of the hearing produced a revolver and shot him dead. As a result

the Holy Rollers on the Pacific Coast had to run for their lives, for the murder of young Mitchell aroused wild frenzy against them.

This sect was organized six years ago by the shores of Canandaigua Lake, in Western New York. Belief in hell is their chief tenet; and conversion is by fear. The penitent lies on the floor at the end of a great hall and rolls over and over like a hypnotised Hindoo at a big "mela" until the authorities are satisfied the devil is rolled out of him. This fantastic ceremony has lasted as long as five hours, and as the unhappy penitent rolls the sins of a lifetime are elicited from him by confession.

There are also the Flying Rollers, with headquarters at Benton Harbor, Michigan. These claim converts even from Australia, where they have had missionaries at work. At their "purification meetings" a great fire is built, and the converts throw their treasures into the flames to show they forsake all things for the faith.

All this is tragic enough, but there is comedy in the "Sanctified Church of Adam and Eve." Its founder was arrested while preaching on the main street off Rathdrum, Idaho, and was haled off to the police station arrayed in a horse blanket. This man, the Rev. John A. Mattley, the police thought, should at least have some covering. The truth is he was preaching as Adam must have preached—without any clothing at all! Taken before a Commission in Lunacy, he declared all clothing unsanitary. But his logic did not appeal to the authorities, who promptly placed him in an asylum.

The "Golden Rulers," are a new sect, led by a barefooted, scantily-clad old man, who appeared near Oklahoma City last summer, and declared himself the "New Adam." He gathered forty men and women about him, and they started for the Pacific coast to found a new Eden. The leader, John Sharp, declared he would never die, but would disappear from the earth in a cloud of fire. Somehow the promised Eden appealed not at all to some of the converts nor to the authorities of the towns traversed. Some of the men and woman were arrested for vagrancy, and others deserted, caring nothing for the New Eden of the West, where "we shall go naked and not ashamed."

I can only briefly touch on the "Holy Jumpers," who have bought up the town of Waukesha (Wisconsin), and developed a bellicose spirit; the "Brotherhood of Light," who have a thriving colony on a ranch four hundred miles south-west of Denver (Colorado), and live on apple-sauce, dates and water.

Even the rich and well-established Christian Science Church is being attacked root and branch; and it really seems as though the innate common-sense of the American people will rise up and assert itself and put aside these follies forever.

THE parent who would train up a child in the way he should go must go in the way he would train up his child.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 14, 1907.

PAY YOUR DEBTS!

From the financial reports of the different conferences which we have received, we learn that many of the Elders traveling in the missionary field have contracted debts which they appear to be in no hurry to liquidate. These, in the aggregate, form a very considerable sum, and place this office as well as the conferences which are owing those amounts, at a great disadvantage.

There may be circumstances which render it necessary for some lenience to be shown in the collection of the money due, but we urge it upon the brethren in charge to see that these accounts are settled as soon as possible. In consequence of the distance from headquarters of many of the missionaries, and the failure to receive funds at the time when tracts and books are purchased, it would be impracticable to establish a rule requiring cash on delivery, but if a regulation were established requiring monthly payments, and the Elders lived up to it, the difficulty of which we complain would be overcome.

This office is not in a position to carry this load of debt for any great length of time, and we shall expect the conference presidents, in the first place, to inform all who purchase literature that it must be paid for at the end of the month, or at some stated time which will be fair and convenient to the purchasers, and then see that the order is enforced as justice and wisdom shall determine. And in the second place, that they use due diligence to collect all arrearages as soon as possible. This matter should be attended to without delay.

When our brethren once get clear of these debts they will find it to their advantage to "pay as they go," the same as if they were purchasing articles of any kind from a mercantile establishment. We will regard payment in thirty days time in the light of cash down, so as to give them a little leeway and not be too stringent in the matter. When the traveling Elders receive funds from home they should make it their first financial duty to pay their debts. This means, not only what they owe for reading matter,

but for any other supplies they may have obtained, for food or raiment or lodgings or anything else.

Every individual should liquidate his just debts; that is a moral and a religious duty. To be in debt is to be in bondage. Every honest person feels that it is so. The golden rule is violated when they are allowed to run on without an earnest endeavor to settle them. We have no right to use other people's capital without their consent, any more than we have to take that which does not belong to us and convert it to our own use. Any form of dishonesty is contrary to the spirit of the Gospel, and he who indulges in it cannot be counted as a true Latter-day Saint. "Owe no man anything," was the advice of an ancient apostle, and we repeat it for the benefit of our friends.

We have heard of some members of the Church leaving their places of residence to emigrate, or return to the West, and neglecting to settle for goods they had obtained from people with whom they transacted business. This is reprehensible in the extreme. It is an offence against law and honor, and is worthy only of condemnation. It not only reflects darkly upon the character of those who are guilty of such conduct, but brings reproach upon the Church of which they are members.

It is not just to charge any society or organization, religious or secular, with the improper acts of some of its members, but the public mind does not always discriminate fairly in such matters, and the popular voice is raised as much against the Church or other body of people to which the culprits belong as against the individuals who thus offend. That is irrational, but it is very common. The Church of Jesus Christ of Latter-day Saints does not countenance or condone the evasion of debt or the wilful neglect of any duty. On the contrary, its ecclesiastical courts will entertain complaints of such doings by and to members of the Church, and refuse to fellowship them unless they make reparation.

We hope that persons who, through carelessness or an improper motive, have gone to America leaving unpaid debts behind, will take the gentle hint herein given to them and will make proper amends without delay. The authorities of the Church in Zion have raised a warning voice against the practice of running in debt and remaining in that condition. They have urged upon the community the wisdom and propriety of paying as they go, and of liquidating any accounts that may be standing against them, whether owing to friend or foe. While times are good this advice should be heeded and put into practical operation, so that when a turn is taken in the tide of affairs and financial stringency comes, they will not be found in the toils of debt and in the bondage of obligations that cannot be discharged.

The credit of our people is good almost everywhere. They have gained the deserved reputation of being true to their word in business affairs, and firms doing big commercial transactions are

ready to give them credit to large amounts, having full faith that bills and notes due will be settled at maturity. This character for honesty and promptness should be maintained for our own sakes and for the sake of the cause in which we are engaged, also that we may retain the favor of God and the fellowship of His Spirit, which does not countenance anything dishonorable or inequitable.

Everything should be done "on the square," and with due regard for the rights of of others. Brethren, let us not have occasion to refer to this subject again. Pay what you owe and then stay out of debt. Keep a clear conscience and do not be entangled in the meshes of unsettled obligations. We expect the presidents of conferences to clear up accounts with this office and with the brethren who are indebted as speedily as it is practicable and consistent with justice, moderation and mercy. A word to the wise should be sufficient.

C. W. P.

WORTH REMEMBERING.

Everything good costs self-denial.—Geikie.

A face that cannot smile is never good.—Martial.

Perseverance accomplishes more than precipitation.—Saadi.

The highest virtue of all is victory over ourselves.—Smiles.

Nothing great was ever achieved without enthusiasm.—Emerson.

Real greatness has nothing to do with a man's sphere.—Channing.

By persistent labor man may attain to all excellence.—Demosthenes.

Endeavor to do thy duty and thou wilt know thy capacity.—Goethe.

To be proud of learning is the greatest ignorance.—Bishop Taylor.

The school of difficulty is the best school and moral discipline.—Smiles.

I would rather be beaten right, than succeed in wrong.—Garfield.

Man's great fault is that he has so many small ones.—J. P. Richter.

He that waits to do a great deal at once will never do any.—Dr. Johnson.

The intellect is perfected not by knowledge, but by activity.—Aristotle.

The art of life is to know how to enjoy little and endure much.—Hazlitt.

The ill-usage of a minute is a new record against us in heaven.—Zimmerman.

To become Saints we must not cease to be men and women.—F. W. Robertson.

To understand one thing well is better than doing many things by halves.—Goethe.

Far better is it to know everything of a little than a little of everything.—Pickering.

No one is so insignificant as to be sure his example can do no hurt.—Lord Clarendon.

No man can answer for his own valor or courage till he has been in danger.—Rochefoucauld.

Weak men tremble at the world's opinion, fools defy it, wise men judge it.—La Rochefocnald.

People seldom improve when they have no other model but themselves to copy.—Goldsmith.

Let us fear the worst, but work with faith, the best will always take care of itself.—Victor Hugo.

It is a good thing to think; it is a better thing to work. It is a better thing to do good.—Drummond.

We make nothing; we only form and discover what is already there, but which without our assistance cannot release itself from shapeless chaos.—Anerbach.

No nobler feeling than this, of admiration for one higher than himself, dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life.—Carlyle.

To do wrong, or, what is the same thing, to refrain from doing right, when the time for action arrives, because we are afraid of what other people may say or think, is the worst form of slavery. To break such bonds, we need a deeper consecration to truth and duty. We may admit all the arguments against such bondage, and yet fail to escape it; but if we are faithful and loyal to the good and the right—if in our inmost heart we love and honor them above all things, we shall find continually growing within us that moral courage which wins for us our best freedom.

All great men have been men of detail. Every good work has a vast amount of detail with it. Successful men know that it has been by husbanding the minutes that they have gained the days and by caring for the pence have accumulated their thousands. It should encourage us to faithfulness in the least things when we know that our Master regards the humblest work done for Him. God looks at the motive rather than at the result. All that is done for Him from a pure feeling of love, He honors. When we prove ourselves to have been faithful in that which is least, the command will be come up higher. The higher places in life are only for those who have faithfully and honorably won the lower ones. We should ever bear in mind that in every act in life there is a moral principle involved. Morality cannot be derived from our actions. When we think what spirits we are, then we know that nothing is small that spirits can do. Faithfulnsss is not a changeable quantity, but has the same meaning and same value everywhere.—William Barnes Lower, D.D.

LATTER-DAY SAINTS DEFENDED BY A CHURCH OF ENGLAND LAYMAN.

ELDER DAVID C. URE, who is at present laboring in Kidderminster, sends us the following copy of a letter written by a Church of England layman in defense of the Latter-day Saints:

91 Lea Street, Kidderminster,
January 15th, 1907.

Dear N——

"I thank you very much for the parcel to hand, also for the enclosed cutting. I suppose you expect me to answer the charge against the Mormons. Enclosed you will find another cutting (the editorial in MILLENNIAL STAR, January 3rd, 1907) which certainly explains the whole affair. If you will read it you will find that the people referred to are not Mormons, nor are they any more like Mormons than the Salvation Army is like the Roman Catholic Church. The cutting you sent me is only another evidence to me that the Mormons are the most libelled sect on earth. Your cutting says that the No-Sect Evangelists number 350, whereas the Mormon Church has about 385,000 communicants. Let me say I am now acquainted with many Mormons, and I have found them to be the exact opposite of what they are represented. You must admit, in common justice to the Latter-day Saints, that neither you nor anyone else can confute their arguments, and the least possible courtesy and justice that you can show them is to *tell the truth and no lies* about them. True enough were Christ's words to His Apostles: 'And ye shall be hated of all men for my name's sake.'

"*You* know that the Latter-day Saints are hated, and I contend that they are hated without cause. If they are wrong I know they are willing to be shown the error of their ways. It is your duty and mine, in fact, every Christian's duty, to prove to them that they are wrong, if we can. But let us be tolerant; let us treat them as men and brothers, and as pure women and sisters. You will notice that I underlined certain sentences in the cutting which I enclose, and these sentences I hope you will be fair-minded enough to read and remember. Show this letter to anyone who believes *your* cutting to be true, and tell them that I, a non-Mormon, and a layman of the Church of England, will give £5 to anyone who can prove that the No-Sect Evangelists have any connection with the Mormons or with Mormonism, or who can disprove the statements in *my* cutting. Let me say right here that, as a sect, I have never known a more enlightened, intellectual, honest and God-fearing people than the Mormons. There always will be fools who, because they have no argument, will turn to ridicule. I do not say that they have all been fools who have used their intellects to try and confute Mormonism. No, some of the best theologians in the world have tried to disprove Mormon doctrines,

but they have failed as completely as I have to find any flaw in them. If you would tell me where and when I could see you I would like to have a little talk on Mormonism. I have written this letter because I believe in giving what it is every man and woman's right to demand—justice.

Your friend,
ROBERT L. DUNN."

THE PURSUIT OF KNOWLEDGE.

IT is noble to seek truth, and it is beautiful to find it. It is the ancient feeling of the human heart, that knowledge is better than riches; and it is deeply and sacredly true. To mark the course of human passions as they have flowed on in the ages that are past; to see why nations have risen, and why they have fallen; to speak of heat, and light, and the winds; to know what man has discovered in the heavens above and in the earth beneath; to hear the chemist unfold the marvelous properties that the Creator has locked up in a speck of earth; to be told that there are worlds so distant from our own, that the quickness of light, traveling from the world's creation, has never yet reached us; to wander in the creations of poetry, and grow warm again with that eloquence which swayed the democracies of the Old World; to go up with great reasoners to the First Cause of all, and to perceive, in the midst of all this dissolution and decay of cruel separation, that there is one thing unchangeable, indestructible and everlasting;—it is worth while in the days of our youth to strive hard for this great discipline; to pass sleepless nights for it; to give up for it laborious days; to spurn for it present pleasures; to endure for it afflicting poverty; to wade for it through darkness, and sorrow, and contempt, as the great spirits of the world have done in all ages and all times.

I appeal to the experience of any man who is in the habit of exercising his mind vigorously and well, whether there is not a satisfaction in it, which tells him he has been acting up to one of the great objects of his existence? The end of nature has been answered: his faculties have done that which they were created to do—not languidly occupied upon trifles, not enervated by sensual gratification, but exercised in that toil which is so congenial to their nature, and so worthy of their strength. A life of knowledge is not often a life of injury and crime. Whom does such a man oppress? with whose happiness does he interfere? whom does his ambition destroy? and whom does his fraud deceive? In the pursuit of science he injures no man, and in the acquisition he does good to all. A man who dedicates his life to knowledge, becomes habituated to pleasure which carries with it no reproach: and there is one security that he will never love that pleasure which is paid for by anguish of heart.—SYDNEY SMITH.

FROM THE MISSION FIELD.

Farewell Social.—On the evening of Monday, February 4th, 1907, a farewell social was given by the Saints and friends of Middlesbrough and Stockton in honor of Elder William O. Smith, who sailed for home February 7th. He was released on account of ill-health. Elder Smith has by his kindness and devotion to duty gained the love of the Saints and friends where he has labored, and they join in wishing him the blessings of health and strength upon his return home.

Social at Grimsby.—The Grimsby branch held its annual "tea" and social in Thrift Hall on the evening of January 2nd last. The tables were tastefully decorated with flowers and plants. About forty-five Saints and friends sat down to partake of the good things provided, and twice that number were present to enjoy the musical program. Games were afterwards indulged in, and the happy company was delightfully entertained till shortly after midnight, when all returned to their homes feeling well repaid for the time spent. Much credit is due to the committee, consisting of Brothers Charles Shortt, Earnest Mundey, James Skipworth, Sisters Eva Mundey and Rachel Moncair, for their efficient services.

District Meeting.—On Sunday, February 10th, 1907, a district meeting was held in the Albert Hall, Portsmouth, President Miles L. Jones, of the London conference, and five traveling Elders being in attendance. Two meetings were held during the day, and both were well attended by Saints and friends. In the afternoon the small hall was filled to its upmost capacity, and it was necessary to engage a larger hall for the evening service; it was also filled. About eighty-five strangers were present at the meetings. The Lord poured out His Spirit upon those present, and the preaching and testimonies of His servants were listened to with the most respectful attention. After the meeting many friends expressed themselves as highly pleased with the services.

Departures.—The following Elders sailed from Liverpool for Boston, February 7th, 1907, per s.s. *Cymric*: From Great Britain—Aaron C. Waddoups, William F. Langton, Moses L. Holbrook, Orlando J. Bateman, William O. Smith, Jacob G. Riches, Edward C. Thompson, Roy Passey. From Switzerland and Germany—Philip J. K. Kunkel, Charles E. Davis. From Sweden—Enoch Gillin, Oscar S. Bocker, Andrew J. Anderson, Abel Johnson. From Scandinavia—Hans Knudsen, Julius Nelson, Hyrum L. Johnson, Anders Frederiksen, Hans H. Hansen, Soren L. Larsen. From the Netherlands—Herman Van Braak. With the Elders were thirty-

one emigrating Saints. The company was in charge of Elder Orlando J. Bateman, Elders Hans Knudsen and Herman Van Braak being his assistants.

Baptisms.—Elder Samuel Hodges writes from Sheffield as follows: "At 12:30 p.m. on February 3rd, 1907, a large crowd of Saints and friends assembled at Glossip Baths, in this city, to witness a baptism. A short meeting was held, during which President Thomas L. Schofield explained the essentiality of this sacred ordinance, and also exhorted the new converts to be faithful to the covenants which they would enter into with the Lord that day. Thirteen persons were then baptized by Elders John I. Hatch and William Swainston. Our district meetings were well attended, the hall in the Building Trades Exchange being filled. Refreshments were served during the interval between meetings. The Spirit of the Lord was with us in our assemblies, and a most interesting and profitable time was spent. We are making many friends, and the outlook is very encouraging to all the Elders in this branch."

Three more members were added to the Liverpool branch on Saturday last, the 9th inst. They were baptized in Cornwallis Street Baths, by Elder Elbert H. Barlow.

Elder Thomas E. Fowler reports ten baptisms at Bradford, on Saturday the 9th inst. The ordinance was performed in the Feversham Street School Baths, President Joseph A. Fife and Elder Thomas E. Ricks officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for February 24, 1907.

CREATOR AND LORD.

1. Christ the Creator. (a) Associated with the Father (Moses 1: 32, 33; 2: 1, and references thereto.) (b) So called in Scripture (John 1: 3, 10; Heb. 1: 2; 3: 9; Col. 1: 16, 17; Mosiah 3: 8; 4: 2; Helaman 14: 12.) (c) He so declares Himself (III. Nephi 9: 15; Doc. and Cov. 14: 9; 29: 31-34; 45: 1.)

2. Christ is Jehovah. (a) The name revealed (Exodus 6: 3; compare 3: 14.) (b) The God of Abraham, Isaac, and Jacob (Exodus 2: 6; 4: 5; compare Genesis 28: 13; Matt. 22: 32; Mark 12: 26; Luke 20: 37; I. Nephi 6: 4; Mosiah 7: 19; Doc. and Cov. 136: 31.)

See also: I. Nephi 19: 10; III. Nephi 11: 14; compare John 8: 58; Doc. and Cov. 136: 31.

Note especially Doc. and Cov. 39: 11.

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart?—that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel,
When a fellow goes down; poor heart-broken brother
Pierced to the heart—words are keener than steel,
And mightier far for woe or for weal.

Were it not well in this brief little journey,
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide,
For ever and aye, in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain;
Man, and man only, makes war on his brother,
And dotes in his heart on his peril and pain,
Shamed by the brutes that go down on the plain.

It is worth while that we battle to humble
Some poor fellow traveler down into the dust?
God pity us all! Time too soon will us tumble,
All men together, like leaves in a gust;
All of us humbled down into the dust.

JOAQUIN MILLER.

DIED.

CUTTER.—At Lye, Henry Cutter, aged 90 years. The deceased was a faithful member of the Church.

WARDLE.—In Salt Lake City, on December 19th, 1906, Mary Ann Wardle, aged 58 years. She emigrated to Utah five years ago, and was well known and highly respected by the Saints and friends of the Newcastle conference.

TREHARNE.—At his residence, 653 West First South Street, Salt Lake City, Utah, Sunday morning, January 27, 1907, William Treharne. Deceased was born in Llangadwn, Carmarthenshire, South Wales, July 14th, 1838. He was an Indian war veteran, and was always a faithful worker in the Church.

CONTENTS:

Not Here to do Our Own Will ... 97
Prophecy of Jesus and its Fulfillment 100
Editorial:
Pay Your Debts! 104
Worth Remembering 106
Latter-day Saints Defended by a Church of England Layman ... 108
The Pursuit of Knowledge 109
Notes From the Mission Field ... 110
Sunday School Lesson for Theological Department 111
Poetry:
Is it Worth While? 112

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.